The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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DID ST. PAUL COMMISSION A WOMAN TO PREACH?

BIGOTED and unlettered Protestants delight in revamping the fiction of "Popess Joan" and the various legends of women who are alleged to have donned male attire and become monks. Some Protestant sects have gone so far as to commission women to preach the gospel; but it was reserved for a professor of the "Catholic University of America," to attempt to justify this strange practice by rehashing, in a work of some scientific pretensions, the story found in an apocryphal writing of the second century, that St. Paul commissioned St. Thecla to preach, and that she, to exercise her apostolate more effectively, donned male attire. Rev. Thomas J. Shahan, S. T. D., J. U. L., Professor of Church History in the institution aforementioned, says in his recently published book, 'The Beginnings of Christianity' (New York: Benziger Brothers, 1904):

"The apocryphal accounts of the Apostolic journeys abound with traits of female devotion and energy in the Christian cause. Though they are very frequently of heretical origin, overlaid and colored with the thoughts and expressions of later ages, yet it can not be doubted that much of their contents is historical truth. Among these apocrypha the acts of St. Paul and Thecla are preeminent, not only for their pathos and great age, since they existed already in the time of Tertullian, but also for the vivid picture they give us of the genesis of an Apostolic conversion. Thecla is a heathen maiden of Asia Minor who happens to overhear the preachings of St. Paul on virginity and straightway accepts the Christian doctrine, to the great disgust of her mother and lover. When Paul is banished from the city, she is condemned to be burned at the stake, but escapes miraculously and follows the Apostle to Antioch in Syria, where she is again made to un-

dergo great sufferings for Christ's sake, and where she succeeds to convert a noble lady in whose veins flows the blood of the Ptolemies. Thecla distributes among the poor the wealth which her royal convert showers on her, and later on *begins the Christian apostolate by donning male garments after receiving from St. Paul the commission to teach.**) Eventually she takes up her residence at Seleucia, in Asia Minor, where she gathers about her a body of Christian virgins and widows and founds one of the most famous of the early female monasteries. There are wild incredible details in this legend, yet it is so ancient and corresponds so closely to the New Testament picture of the early Christian women that we can not but feel that there is in it a solid substratum of truth, and that, later follies and exaggerations aside, Thecla is a true portrait of the devoted Greek women who abandoned all for Christ" (pp. 165-166.)

Professor Shahan cites Tertullian as a witness for the early existence of the 'Acta Pauli et Theclae,' but he seems to be ignorant of the fact that, according to the same Tertullian (De bapt. 17), the author, probably an Asiatic priest who had written the book for love of St. Paul, was deposed for the very reason that he connected the person of the Apostle with facts and doctrines (such as the commissioning of Thecla) which are not in harmony with the constitution of the Church and apt to prove dangerous to her discipline. The latest Catholic authority on the subject of the apocrypha, Bardenhewer, says in the first volume of his monumental 'Geschichte der altkirchlichen Literatur' (p. 426) that the 'Acta Pauli et Theclae' are, on the whole, the product of free invention and full of historical errors.

But even if we admit "a solid substratum of truth" in the legend of St. Thecla, is there a vestige of proof for the assertion that she donned male garb and was commissioned by St. Paul to preach? And if no vestige of proof can be adduced for this legend, why rehash it at this time and in a book where it can only mislead a certain class of readers.

"Loyalty obliges us," says Fr. Castelein, S. J.,†) "to admit that certain Catholic historians, like the late Abbé Darras, author of a voluminous Church history, as also certain pious reviews and a number of hagiographers of all times, have paid too little attention to the authenticity of their documents and to the historical exactness of their statements. They seem at times to forget that nothing can glorify God, the Church, and the Saints except the truth, carefully ascertained and set forth. For the honor of our

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*) Italics ours.

†) Quoted in *La Nouvelle France*, vol. iii, p. 22.

faith we regret that narrowness of ideas and views which inspires these awkward apologies and these exaggerations which have such a deplorable effect upon our adversaries," and, *we* may add, upon many of our good but insufficiently instructed people, to whom writers like Professor Shahan appeal with such popular treatises as the 'Beginnings of Christianity.'

PIUS X. ON THE REFORM OF CHURCH MUSIC.

V.—The Singers.

12. With the exception of the melodies proper to the celebrant at the altar and to the ministers, which must be always sung only in Gregorian Chant and without the accompaniment of the organ, all the rest of the liturgical chant belongs to the choir of levites, and, therefore, singers in church, even when they are laymen, are really taking the place of the ecclesiastical choir. Hence the music rendered by them must, at least for the greater part, retain the character of choral music.

By this it is not to be understood that solos are entirely excluded. But solo singing should never predominate in such a way as to have the greater part of the liturgical chant executed in that manner; rather should it have the character of hint or a melodic projection (spunto), and be strictly bound up with the rest of the choral composition.

13. On the same principle it follows that singers in church have a real liturgical office, and that therefore women, as being incapable of exercising such office, can not be admitted to form part of the choir or of the musical chapel. Whenever, then, it is desired to employ the acute voices of sopranos and contraltos, these parts must be taken by boys, according to the most ancient usage of the Church.

14. Finally, only those are to be admitted to form part of the musical chapel of a church, who are men of known piety and probity of life, and these should by their modest and devout bearing during the liturgical functions show that they are worthy of the holy office they exercise. It will also be fitting that singers while singing in church wear the ecclesiastical habit and surplice, and that they be hidden behind gratings when the choir is excessively open to the public gaze.

VI.—Organ and Instruments.

15. Although the music proper to the Church is purely vocal music, music with the accompaniment of the organ is also permitted. In some special cases, within due limits and within the

proper regards, other instruments may be allowed, but never without the special license of the Ordinary, according to prescriptions of the Caerimoniale Episcoporum.

16. As the chant should always have the principal place, the organ or instruments should merely sustain and never oppress it.

17. It is not permitted to have the chant preceded by long preludes or to interrupt it with intermezzo pieces.

18. The sound of the organ as an accompaniment to the chant in preludes, interludes, and the like, must be not only governed by the special nature of the instruments, but must participate in all the qualities proper to sacred music as above enumerated.

19. The employment of the piano is forbidden in church, as is also that of noisy or frivolous instruments such as drums, cymbals, bells, and the like.

20. It is strictly forbidden to have bands play in church, and only in a special case and with the consent of the Ordinary will it be permissible to admit a number of wind instruments, limited, judicious, and proportioned to the size of the place—provided the composition and accompaniment to be executed be written in a grave and suitable style, and similar in all respects to that proper to the organ.

21. In processions outside the church the Ordinary may give permission for a band, provided no profane pieces are executed. It would be desirable in such cases that the band confine itself to accompanying some spiritual canticle sung in Latin or in the vernacular by the singers and the pious associations which take part in the procession.

VII.—The Length of the Liturgical Chant.

22. It is not lawful to keep the priest at the altar waiting on account of the chant or the music for a length of time not allowed by the liturgy. According to the ecclesiastical prescriptions the Sanctus of the Mass should be over before the elevation, and therefore the priest must have regard to the singers. The Gloria and the Credo ought, according to the Gregorian tradition, to be relatively short.

23. In general it must be considered to be a very grave abuse when the liturgy in ecclesiastical functions is made to appear secondary to, and in a manner at the service of, the music; for the music is merely a part of the liturgy and its humble handmaid.

VIII.—Principal Means.

24. For the exact execution of what has been herein laid down, the bishops, if they have not already done so, are to institute in their dioceses a special commission composed of persons really competent in sacred music, and to this commission let them en-

trust in the manner they find most suitable, the task of watching over the music executed in their churches. Nor are they to see merely that the music is good in itself, but also that it is adapted to the powers of the singers and be always well executed.

25. In seminaries of clerics and in ecclesiastical institutions let the above-mentioned traditional Gregorian Chant be cultivated by all with diligence and love, according to the Tridentine prescriptions, and let the superiors be liberal of encouragement and praise toward their young subjects. In like manner let a Schola Cantorum be established, whenever possible, among the clerics for the execution of sacred polyphony and of good liturgical music.

26. In the ordinary lessons of liturgy, morals, Canon Law given to the students of theology, let care be taken to touch on those points which regard more directly the principles and laws of sacred music, and let an attempt be made to complete the doctrine with some particular instruction on the æsthetic side of the sacred art, so that the clerics may not leave the seminary ignorant of all those notions, necessary as they are for complete ecclesiastical culture.

27. Let care be taken to restore, at least in the principal churches, the ancient Scholae Cantorum, as has been done with excellent fruit in a great many places. It is not difficult for a zealous clergy to institute such Scholae even in the minor and country churches—nay, in them they will find a very easy means for gathering around them both the children and the adults, to their own profit and the edification of the people.

28. Let efforts be made to support and promote in the best way possible the higher schools of sacred music where these already exist, and to help in founding them where they do not. It is of the utmost importance that the Church herself provide for the instruction of her choir-masters, organists, and singers, according to the true principles of sacred art.

IX.—Conclusions.

29. Finally, it is recommended to choir-masters, singers, members of the clergy, superiors of seminaries, ecclesiastical institutions and religious communities, parish priests and rectors of churches, canons of collegiate churches and cathedrals, and, above all, to the diocesan ordinaries, to favor with all zeal these prudent reforms, long desired and demanded with united voice by all; so that the authority of the Church, which herself has repeatedly proposed them, and now inculcates them, may not fall into contempt.

Given from Our Apostolic Palace at the Vatican, on the day of the Virgin and Martyr, St. Cecilia, November 22nd, 1903, in the first year of Our Pontificate. PIUS X., POPE.

THE KEY TO MASONIC SYMBOLISM.

Our Ritualist has not yet completed our instruction in the religion of Masonry, and hence kindly condescends to round out our knowledge somewhat more definitely in speaking of the Giblemites. "This," it says, "is peculiarly a Masonic form for the more usual word Giblites.....The Giblemites or inhabitants of Gebal, were subject to the King of Tyre and were distinguished for their skill as builders. The town of Gebal was called Byblos by the Greeks, and was celebrated as the principal seat of the worship of Adonis, whose mysteries and the initiation accompanying it, more nearly resembled in its symbolism and allegorical teaching the initiation into Masonry, than any other of the ancient rites. It is not, therefore, unnatural to suppose that the Giblemites held a higher place in the confidence of King Solomon than any other of the Temple builders" [pp. 541, 542].

Our author's argument will be more clear if we remember what he has told us [on p. 61]: "Our ancient brethren dedicated their lodges to King Solomon, because he was our first Most Excellent Grand Master."

The reasoning, therefore, is as follows: Solomon, the most excellent grant master, would naturally give a higher place in his confidence to his Masonic brethren than to others. The Giblemites were his Masonic brethren; therefore would he naturally give them a higher place in his confidence than others. Let us examine the argument and the supposition on which it is based.

As to the supposition that Solomon was the first "Most Excellent Grand Master of Freemasonry," we shall let it pass for the present, content in a future chapter to relegate it to its proper place among Masonic myths. In his old age he was indeed fit to be such, "for his heart was turned away by women to follow strange gods"....and he "worshipped Astarte, the goddess of the Sidonians, and Moloch, the idol of the Ammonites. And Solomon did that which was not pleasing before the Lord and did not follow the Lord as David, his father. Then Solomon built a temple for Chamos, the idol of Moab, on the hill that is over against Jerusalem, and for Moloch, the idol of the children of Ammon. And he did in this manner for all his wives that were strangers, who burnt incense and offered sacrifice to their gods" (III. Kings, xi, 4—8). To Solomon, the temple builder of the pagan gods and goddesses, the Giblemites, the worshipers of Adonis, might not unnaturally be subjects of confidence. But why subjects of more intimate confidence than others? "Because," our author answers us, "they were worshippers of Adonis, whose mysteries and the initiation accompanying them more nearly resembled in its sym-

bolism and allegorical teaching, the initiation into Masonry, than any other of the ancient rites." The worshippers of Adonis were therefore the Freemasons of the times of Solomon. This follows evidently from the assertion that the Giblemites held "a higher place in Solomon's confidence than the other builders." If we suppose "A Most Excellent Grand Master," we must suppose members of the craft. If we suppose persons higher in his confidence, we must suppose that they are those who are more identified with the craft; for Masonic confidence imperatively demands this. The pagan inhabitants of Gebal or Byblos, therefore, the subjects of Hiram of Tyre, the devotees of Adonis, were Masonry's most proficient adepts in the time of Solomon, and their paganism, far from being an impediment, was the greatest help, since their sensual mysteries "resembled most those of Masonry": "their initiation was the model of Masonic initiation"; their doctrines were, as we have seen, substantially those of the craft.

Thus are we enabled to make another step in our analysis of the religion of Masonry. It is phallic worship, essentially the same as the worship of Adonis. Study, therefore, the pagan system, purge it of its gross idolatry, and you have Masonry. Do not worship the dead wood or the senseless stone representing Adonis—this is stupid idolatry; but look at the underlying principle, the procreative power of physical nature represented in the strong, healthy, carnal man, free from physical blemish, and worship the procreative energy as embodied in him; this, according to Masonry is true worship. Once that you have grasped this, you have the key to Masonic symbols and the meaning of Masonic language; what seemed a mere jumble of words, reveals consistent and connected thought, and the disjointed hints scattered through Mackey's Ritualist, coalesce as parts of one and the same system.

BOOK REVIEWS AND LITERARY NOTES.

Church and Bible, by Rev. A. Damen, S. J. 32 pp. International Catholic Truth Society, Brooklyn, New York City. Price 5 cts.

The two lectures on faith and on the Church were delivered in 1887. They are models both of controversial frankness and reserve. The late lamented author left us in these lectures an effective means to strengthen those of our brethren who have grown weak in faith, and to convince all fair-minded Protestants that the Catholic Church is the only true church and the only true teacher of the faith.

We are glad to see that the Catholic Truth Society of Chicago

has likewise published the first lecture. Good results may be expected as soon as the necessary funds will allow us to scatter tracts like these freely among non-Catholics.

In a few places, unfortunately, the text has been somewhat obscured by changing or omitting a word from the original.

——In the first number of the *Stimmen aus Maria-Laach* for 1904 (B. Herder), Fr. Stephan Beissel, S. J., shows us "Fra Angelico in a New Light," while Fr. Theodore Schmid, S. J., discusses "The Place of the Roman Choral Reform of 1614—1615 in the History of Art." Another valuable feature of this number is Fr. Pfülf's review of Denifle's new book, 'Luther und das Lutherthum' (Mayence, Kirchheim), which he describes as an epoch-making work in the true sense of this much-abused term.

——Father F. de Hummelauer, S. J., in his 'Commentarius in Librum Josue,' recently published in the 'Cursus Scripturae Sacrae,' leaves the question of authorship as well as that of date undecided, though he thinks it sufficiently probable that the book, in its first form, was written after the death of Josue and before King David (p. 93). While he rejects the term "Hexateuch," Fr. Hummelauer does not hesitate to teach that Josue is composite in character, its chief sources being contemporary annals, together with documents of a statistical nature.

——Rev. Peter Rosen, of Hollandale, Wis., replies in a small pamphlet just issued (Catholic Printing Co., Dubuque; price 10 cts.) to the critics of his book 'The Catholic Church and Secret Societies.' He takes the ground that the secret society question, which is indeed growing more serious every day, belongs rather to the "forum externum" than to the confessional, and that decree 255 of the Third Plenary Council, which reserves judgment *in re* secret societies to a committee of the archbishops, is antiquated and ineffective. He adds that "at least one-half of all the pastors in the United States want the question settled," and that the only way to get it definitely settled is by an appeal to the supreme authority. A new view-point opened up in this pamphlet is that the lodge system, with its male and female branches, is to a large extent responsible for the divorce scourge. The last chapter, on "The Anti-Christian Character of Freemasonry in France," is a reprint (unacknowledged) from THE REVIEW.

——We note an improvement in tone and content of the *Literarische Warte*, a German Catholic organ for belles-lettres, published monthly by the Allgemeine Verlagsgesellschaft of Munich, and now in its fifth year. [Subscription price 1.50 marks per

quarter]. The *Warte* is the exponent of the younger school of German Catholic littérateurs, and in the beginning carried its opposition against conservatism in literary criticism a little too far. But its editors and contributors are gradually finding their bearings, and we must say, on the whole, they are issuing a sprightly and highly attractive magazine. The contents of each *heft* are made up of original poems, sketches, tales, novels, and criticisms which are generally well selected and readable even when one does not care to agree entirely with the writers. We hope the *Warte* will accomplish the ideal object for which it has been founded, viz., to vivify the literary production of Catholic Germany especially in the field of belles-lettres.

——The world-famous *Historisch-politische Blätter*, of Munich, open their 132. volume with seven valuable contributions, of which the leader, on the position of the Savior in universal history, takes its text from Pius X.'s first encyclical; the second and third treat of the seventeenth century Jesuit poet J. Balde, who has been justly called "the romantic-Christian incarnation of classical antiquity"; the fourth discusses Protestant methods of criticism in the light of Denifle's new work on Luther and Lutheranism; the fifth gives a brief sketch of the famous convert and lay-canonist George Phillips, one of the founders and early editors of the *Blätter*; the sixth is a review, by L. Pastor, of the third volume of Michael's 'History of the German People till the Close of the Middle Ages,' while the seventh throws a side-light on unionism and free trade in contemporary England. The *Blätter* appear semi-monthly, under the editorship of Franz Binder and Georg Jochner, and can be ordered through B. Herder.

——'The Art of Cross-Examination,' by Mr. Francis L. Wellman, of the New York bar (MacMillan), is an astonishingly interesting book, wherein the practising lawyer may find valuable suggestions in the art of seducing juries and bewildering witnesses, and wherein the layman may read much for his entertainment. These little contests of wit do not always turn out to the credit of the lawyer: "At the Worcester Assizes, in England, a case was being tried which involved the soundness of a horse, and a clergyman had been called as a witness, who succeeded only in giving a rather confused account of the transaction. A blustering counsel on the other side, after many attempts to get at the facts upon cross-examination, blurted out, 'Pray, sir, do you know the difference between a horse and a cow?' 'I acknowledge my ignorance,' replied the clergyman; 'I hardly do know the difference between a horse and a cow, or between a bull and a bully—only a bull, I am told, has horns, and a bully (bowing respectfully to the counsel), luckily for me, has none.'"

MINOR TOPICS.

Free Parochial Schools.—We have received the following communication from a member of the regular clergy, who has been pastor of several congregations:

As early as 1890, while pastor of an Irish parish in X, I made the parochial school there a free school. I told the people in a parish meeting that the congregation was responsible for all the expenses of the parish, including the school, and suggested that the best method would be to distribute the tax fairly among the members, each paying according to his means or income. A few protested, but they soon acquiesced, and the school has since been a free school.

In my present parish, some two years and a half ago, I made the parochial school a free school for all the children of the congregation, in pretty much the same way, and it has since been one of my chief endeavors to accumulate a fund from the interest of which the school might be supported for all time. I can gratefully say that I have found a few silent benefactors, who have given already eleven thousand dollars toward this noble purpose.

You may ask why I have made the parochial school a free school. I answer: In the first place, because it is the desire of the ecclesiastical authority. Then, because the school was practically already a free school when I assumed charge, as the total income from school money for the year 1900 was only $72, not enough to pay the salaries of the three teachers. At the same time, we always heard the complaint: "I can't afford to pay taxes for the public schools and tuition for my children in the Catholic school to boot." When I told the people that their children were welcome even if they could not afford to pay school money, the reply frequently was: "We don't want to be considered as paupers." Since making the school entirely free, the number of pupils has doubled, we have twice as many teachers employed, take in much more money for books, etc. The revenues of the parish have also increased twofold. We have now made provision for giving those children who can not go home for dinner, a warm lunch at the nominal price of 2½ cents. They eat it in common in one of the school-rooms, which has been made into a dining-room, under the supervision of the Sisters. The dishwashing and cleaning-up is done by willing pupils. Thanks to the excellency of the Sisters, our school has gained quite a reputation, so that we often have applications (which we can not, of course, honor) from Protestants and even Mormons, who desire to have their children taken into our school.

The point always to be kept in mind is to make the school as perfect in every way as can be, so that the Catholic parents have no excuse for not sending their children. It seems to me with a little more zeal for the cause of religion we could have free parochial schools all over the country.

The So-called Primatial Dignity of the See of Baltimore.—We have received the subjoined communication from an eminent canonist:

"Not having seen any answer to your request in No. i, p. 12, of

THE REVIEW, to indicate where the Roman decree can be found which grants the privilege of precedence to the Archbishop of Baltimore, I wish to say that its full text is given in the II. Plenary Council of Baltimore, appendix, p. 343. Your objections to the existence of such a privilege are easily answered by distinguishing a primacy of honor from that of jurisdiction. The privilege given to the prelates of Baltimore established only the first. Even this may only improperly be called 'primacy.' But whoever presides over a plenary council is invested with the jurisdiction required for the control and guidance of the council and for that reason appointed Apostolic delegate with higher authority. When the above decree refers also to councils ('in conciliis, coetibus et comitiis quibuscumque') it means that in the case if another than the Archbishop of Baltimore presides over a council as Apostolic delegate, the Archbishop of Baltimore would rank above all the other assembled prelates.—S. G. M."

We do not remember that we expressed any "objections" to the privilege; we simply voiced a doubt as to its existence. We are thankful to our highly esteemed correspondent for solving this doubt. Reference to the appendix of the II. Plenary Council (Coll. Lac. iii, pp. 571-2) shows us that the S. Congregation of the Propaganda, at the request of the First Plenary Council, by decree of August 15th, 1858, approved by Pius IX. on July 25th, granted to the metropolitan see of Baltimore, as the mother of all others in this country, a "praeeminentia honoris," by which its occupants have precedence, in councils and other ecclesiastical gatherings, over all other archbishops in the United States, regardless of the date of their promotion or ordination.

Our correspondent is right in saying that this privilege may be only improperly called "primacy," and we shall feel happy if the discussion brought about by the utterance of our doubt in No. 1 of THE REVIEW, will lead to a more correct manner of expression in the Catholic press of the country.

Secret Society Monuments in Catholic Cemeteries.—Rev. A. H. Constantineau, O. M. I., pastor of St. Mary's Church, San Antonio, Texas, writes to the *Southern Messenger* (No. 48) to complain that a local branch of the "Woodmen of the World," a semi-Masonic order, "surreptitiously placed a monument in St. Mary's Catholic Cemetery" in that city, "without having asked or obtained permission from the proper authority, in violation of the rules governing the cemetery, and in utter disregard of the conditions recently agreed upon between Bishop Forest and one of the local camps of the Woodmen of the World for the erection of monuments paid for by them, in St. Mary's Cemetery." He adds that "the act seems to the Church authorities more inexcusable in view of the fact that several monuments had previously been erected in the cemetery by permission of the authorities under the agreement indicated, and the result of the surreptitious action may be that the Church authorities will not consent to the erection by the Woodmen of the World of any more monuments in St. Mary's Cemetery."

Here we have a secret society invading a Catholic burial ground. While we are far from criticizing the action of the Bishop of San Antonio, whose reasons in making this agreement with the Wood-

men were, doubtless, valid and stringent; we can not help observing that to most Catholics it seems beneath the dignity of a bishop of the Church of God to stoop to negotiations with an oath-bound semi-Masonic society and to permit it, under any conditions, to desecrate a Catholic cemetery with its memorials. We should be most happy to learn that the disgraceful breach of the agreement on the part of the San Antonio Woodmen had resulted in a definite abrogation of the obnoxious contract and an unequivocal prohibition against the further invasion of Catholic cemeteries by secret societies, which are one and all allied against God and His holy Church with that infamous and oft-condemned international anti-Christian league, Freemasonry.

But what of the legal aspect of the question?

A Jesuit on "Race Suicide."—In the January *Messenger*, Rev. M. P. Dowling, S. J., has a strong and timely paper—the best we have yet seen—on "race suicide." We quote a few sentences which indicate its tone and tendency:

"People sin to-day by excessive prudence. If families are growing smaller, it is not because there is less natural fruitfulness; if the births do not keep pace with the deaths, it is not because men and women are attracted by a life of voluntary chastity or are deeply in love with the evangelical counsels; but because the designs of God are frustrated by the prosperous classes; and that a period of moral decay is begun. It is because the warm stream of infant life is kept back. It is because instead of guardian spirits parents become the exterminating angels of their offspring."....

"The doctrine of the Church on this subject is epitomized and condensed in the seventh chapter of the first Epistle to the Corinthians, by the same Apostle who calls marriage a great sacrament, and in the beginning of the same chapter teaches the rights and duties of the married more plainly than any preacher of to-day would venture to do, concluding his instructions by reminding them that what he tells them is by way of indulgence, and not a commandment."...."It were folly to disguise the truth that the decay of the family precedes and precipitates the decay of the nation; two ruins salute each other, two deaths are linked together. The same pens that have given so dark a picture of pagan society, have also traced the unspeakable degradation of the family. The nation that has Christian families to fall back upon need have no fear of the future, for in the hour of trial and danger she has stalwart sons to defend her."

The Errors of Loisy.—In the first *heft* of its new (the sixty-sixth) volume, that scholarly German Jesuit review *Stimmen aus Maria-Laach*, foreshadowing the pontifical condemnation of the works of the Abbé Loisy, which had then not yet taken place, quotes P. Lagrange, O. P., as follows: "It is true in the strictest sense of the word that the critical theories of *M.* Loisy are as fatal to the Christian faith as those of Harnack, and the advantage which the firm ground of the Church might furnish him, leads to nothing solid; for who will take upon himself the yoke of the Church—it is indeed a yoke—if she be not founded by Jesus Christ and if there be no proof that Jesus Christ is God?" (*Revue Biblique*, April 1st, 1903.) And the Jesuit writer of the *Stimmen*

adds: "According to Loisy neither the resurrection of Christ nor the divine institution of the primacy and of the Church, can be historically established from the Gospel. Apologetics as taught hitherto is untenable. What was up till now considered a sufficient *praeambula fidei*, i. e., rational basis of the faith, is hollow and rotten. The Gospels will have to be differently explained, Christianity reconstructed and harmonized with the postulates of modern science."

In the *Vérité Française* (No. 3801) a Rome correspondent reports an interview with P. Palmieri, on the subject of the Abbé Loisy, against whom the famous Jesuit theologian has written a strong book. Palmieri sets it down as the fundamental error of the French exegetist, that he claims the right to treat the beginnings of Christianity from the standpoint of pure reason, without regard to the supernatural light of revelation.

Catholics and Political Corruption.—We have repeatedly given it as our opinion that, if the Catholics were to do their duty, there would be less political corruption in our large cities, where they form such a numerous and powerful element of the population. We notice that Mr. Griffin, in the January number of the *Researches*, takes the Boston *Republic* to task for asserting that Philadelphia "is fast in the grip of a ring devoutly Republican and Protestant;" that "Catholics as a rule, vote solidly against the wrecking spoilsmen," and that "Protestants are responsible for the unspeakable horrors of Philadelphia's municipal miasma."—"Were the Catholic voters honest," Mr. Griffin replies, "no such great corruption would exist." But "Catholics are in the ring"—"both as contractors and office holders. The great body of Catholic voters have been corrupted by being made policemen, firemen, or put in minor offices. That secures the votes of all their relations. Everybody in Philadelphia knows that. The Catholic voters are not more honest than others." Mr. Griffin even thinks that "the chief responsibility" rests upon them.

We may add that his statements apply to several other large cities, notably New York, where Tammany is largely made up of Catholics.

Is it not high time that we quit boasting, and "reform"?

An Important Feature of the "Negro Problem" is thus set forth by the *Western Watchman* (No. 9):

"The experiment of negro priests has not proved satisfactory. There is a movement now to organize an order of catechists, who, while married men, might devote themselves to the education of the rising generation of negroes. Some think that thousands of converts might be made among the colored people by means of this systematic catechetical instruction. But priests would be needed to minister to those converts and the old difficulty would return accentuated. There is no field for an educated young negro man but the ministry. He can not practice medicine successfully. His own people discount his efficiency. He can not be a lawyer; the bench and bar show him the cold shoulder. He can not enter the army; if he does he will not stay in it long, as conditions will be made unbearable. But he can become a preacher, and in the pulpit he is more than a match for the white man be-

fore a colored audience. The Protestant pulpit is the Mecca of every educated colored boy. Even educated Catholic negroes will apostatize in order to enter the only path of honorable preferment open to them. It is easy enough to educate the women of the colored race and hold them; but education costs us all the young men."

——In that new and high-class German Catholic periodical *Hochland* (monthly by Joseph Kösel, Munich: price 4 marks per quarter) we find (vol. i, *heft* 2) a beautiful reproduction of Lázlo's famous painting of Leo XIII. From the artist's own description of the sittings we quote the following touching passages: "Each time when a sitting was nearing its end, the Pope had his attendants hand him a pair of large round horn spectacles, arose, and stepped up to the unfinished painting. He seemed utterly exhausted and broken down. For quite a while he would linger before his portrait and soliloquize. Gradually his forehead would become clouded, and the expression of his benign face would grow serious. From time to time the stooping body pulled itself together, until finally, after a long pause, the Pontiff would vent his dissatisfaction in words like these: 'C'est un cadavre, c'est un homme rien, maladif, et mes yeux sont encore plus vivants—mes yeux sont plus jeunes, n'est-ce pas, mon fils, ce tableau n'est pas encore fini?'.... Daily, as the portrait approached completion, the transitoriness and futility of earthly things seemed to strike him more forcibly."

——The *Nouvelliste de Lyon* contains some interesting counter-proofs to Prime Minister Combes' assertion that the schools of the religious in France attain only "mediocrity." The Chamber of 1899 collected data regarding this matter, with the following result: Within thirty years, from 1848 to 1878, the pupils of the Brothers' schools captured 1148 of the 1445 free scholarships [in the high-schools] which the City of Paris set out for competition. In 1878, when the Brothers' pupils were admitted for the last time to competition, they captured 242 of the 339 proffered scholarships; among the first fifty were 34 Brothers' pupils. From 1892 to 1898, 365 pupils of the Brothers' school of the Passy Quarter [Paris] passed successfully the examination for the high school. Similar results were obtained by the pupils of the Brothers' schools in the examinations for the technical schools at Saint-Etienne, Brest, and Aix-en-Provence, which train their pupils for mechanical and art pursuits.

——While we have occasionally been compelled to voice our painful surprise at prelates assisting at public school ceremonies, Rt. Rev. Bishop Blenk, of San Juan, Porto Rico, has recently refused such an invitation point-blank and explained his refusal in a strong letter, from which we quote (text in the *Catholic Universe* of Jan. 29th): "How can I be present in a place that itself excludes and banishes Him of whom I am the representative, and whose rights eternal and inalienable I have the honor and duty to represent and defend .... Having the high mission to fill my dear children with the knowledge, service, and love of their eternal Father, making them in this way complete men, I would be unfaithful to

their sacred interests, also to my conscience and to God, any time that I assisted in the school feasts, and it might be interpreted as approval of a system of education so disastrous and defective." That, we ween, is the language of an Apostolic bishop!

——"Why can not the editors of.... so-called labor journals conduct their publications without insulting the religious beliefs of their subscribers?" asks an esteemed contemporary, after criticizing certain anti-Catholic remarks of the *Machinists' Monthly Journal.* Because, being mostly Socialists, they are filled with anti-religious, and particularly anti-Catholic, bias, and because their Catholic readers, instead of making strong protest, as their duty would seem to require, silently permit their holy faith to be maligned in the official organs of the labor unions to which they belong. We are glad the Catholic press is beginning to devote some attention to this important matter, on which our good people need to be stirred up with more than ordinary vigor.

——Rev. M. Arnoldi writes THE REVIEW: "You will probably be much pleased to learn that after all the project of an English daily under Catholic auspices has not been abandoned. In one of your recent numbers you stated that a Catholic daily was not likely to be a reality for a long time to come. However gloomy the prospect may have been at times, I am now able to announce that the daily will be launched in the near future from an eastern city. Two publishers of Catholic papers in the East have expressed their willingness to take the matter in hand, and one of them has made such preparations already that I can positively tell the friends of the long desired and much needed daily, that the same will be sent forth within a reasonably short time."

——As Mr. Martin I. J. Griffin has repeatedly proved in his valuable *Researches*, it is not true that Bishop Carroll, on Feb. 22nd, 1800, at the unanimous request of Congress and the Protestant clergy, delivered the panegyric on Washington in the National Capital. Yet the old lie is constantly revamped in Catholic books and newspapers. The facts are that: the day was one appointed for general commemoration and services on the death of Washington; Congress did not request Bishop Carroll to deliver an address; nor did the Protestant clergy; his discourse was delivered in St. Patrick's Cathedral, Baltimore.

——Apropos of the reform of church music inaugurated by Pius X., the Rome correspondent of the *Freeman's Journal* [No. 3681] quotes Rev. Fr. Lepidi, O. P., the Magister Sacri Palatii, as saying: "The time will come when we shall have our Catholic congregations again joining in the liturgical singing as they used to do long ago in the ages of faith. Think what a glorious thing it will be when a whole churchful of people will rise to their feet in the middle of the Mass and sing aloud the profession of their faith in the one God and in Jesus Christ, His Son, and in all the truth of the Catholic Church."

——The *Western Watchman* (No. 9) thinks "we need three new religious orders; one that will devote itself exclusively to the Indian; another that will labor wholly and solely among the ne-

groes; and a third that will take up parish school education; all working without outside assistance and trusting to Providence for the means of carrying on their work." But have we not religious orders already devoting themselves to these tasks, and are they not accomplishing as much as any new order might hope to accomplish? What is needed, it seems to us, is better support from both clergy and laity.

——Below is a specimen of the drivel that fills the pages of some of our college papers. It is deemed worthy of reproduction by that "great religious weekly," the *Independent*, from which (No. 2877) we take it:

"There was a young man named Willy,
Whose actions were what you'd call silly,
He went to a ball
Dressed in nothing at all
Pretending to represent Chili.—*Princeton Tiger.*"

——We note in the *Sacramento* (Cal.) *Union* of Friday, January 22nd, 1904, an announcement of a "Midwinter Rural Fair," held by the ladies of St. Stephen's Catholic Church in Junipero Serra Hall. The program for the day winds up as follows: "The committee will serve a delicious chicken dinner to-day between the hours of 11 and 2 o'clock." A Catholic fair with a chicken dinner served by Catholic ladies ON FRIDAY—what are we to think of that?

——Says Father Cronin in the *Catholic Union and Times:* "It would not surprise us if many of the men and women who are raising the hue and cry against Mormon Smoot, were divorced people. And we all know how Blaine's brilliant cousin, Gail Hamilton (Abigail Dodge), described the difference between Mormonism and divorce. 'The one drives wives abreast,' she said; 'the other drives them tandem.'"

——Sardou's new play, "Dante," is offensive, because it paints the great Italian poet as an immoral profligate and a consummate hater of the Catholic Church. A non-Catholic critic says that "the final impression one takes away from the play is almost one of desecration," and he feels as though a great theme had been "splendidly vulgarized."

——Rev. C. Van der Donckt begs us to insert this note in THE REVIEW in reference to our criticism in No. 4, page 57:

"I am indeed the translator and annotator of the English edition of 'The Right to Life of the Unborn Child'; but I had nothing whatever to do with the appendix, which was added by the publisher."

——The St. Louis Court of Appeals has decided that an insurance society can not amend its constitution so as to interfere with essential provisions of the contract insurance, without the formal and express consent of the members insured. [Particulars in the *Republic* of Jan. 19th.]

——A correspondent of the N. Y. *Evening Post* suggests that we discard the old name and call it the Monroosevelt doctrine.